Tawheed

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The Meaning of [the Confession]: *Lâ ilâha illallâh* (The First Confession of a Muslim which Means: 'None Has the Right to Be Worshipped but Allâh') and Its Conditions:

The conditions of *Lâ ilâha illallâh* and its meaning:

Lâ ilâha illallâh is the key to Paradise, but every key should have teeth by which it opens or it would not be useful.

The conditions of *Lâ ilâha illallâh* are the teeth of this key, and they are:

1. Knowing its meaning, which is the negation of worship except to Allâh, then confirming it only to Him.

Allâh said, "فَاعْلَمْ أَنَّهُ لا إِلَهَ إِلا اللَّـــهُ" – meaning – {Know, therefore, None has the right to be worshipped but Allâh, and ask forgiveness for your fault, and for the men and women who believed.} This means that there is no truly worshipped god in earth so is in heaven except Allâh.

And the Prophet said, "من مات وهو يعلـــم أنـــه" - meaning - "Whoever dies while he knows that there is no true god worthier to be worshipped but Allâh shall enter the Paradise." Reported by Muslim.

2. The certainty, which negates doubt. This could be only achieved by having a certain heart, which never doubts in it.

Allâh said, "إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَـــابُوا" - meaning – {Only those are Believers who have believed in Allâh and His Messenger, and have never since doubted in it.}

And the Prophet said, "أشهد أن لا إله إلا الله" - meaning – "Any slave who meets with Allâh, bearing witness that none has the right to be worshipped but Allâh, and that I am his Messenger, without entertaining any doubt about these (two fundamentals), will not be banished from entering Paradise."

3. Accepting whatever this word necessitates in heart and saying, Allâh said about disbelievers: "إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لا إِلَهَ إِلا اللَّهُ يَسْتَكْبِرُونَ. وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ" - meaning – {For they, when they were told that none has the right to be worshipped but Allâh, would puff themselves up with Pride. And say: "What! Shall we give up our gods for the sake of a Poet possessed?'}, this means that they disobeyed to say it where believers did.

And the Prophet said, "أمرت أن أقاتل الناس" - meaning - "I have been ordered (by Allâh) to fight the people till they say, 'None has the right to be worshipped but Allâh', and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly)."

4. Submission and surrender to what it shows.

Allâh said, "وَأَنِيبُـــوا إِلَـــى رَبِّكُـــمْ وَأَسْـــلِمُوا لَـــهُ" - meaning – {Turn yourselves to your Lord (in repentance) and bow to His (Will)}.

5. The Truth, which negates lying. This means that one should say it truly from heart.

Allâh said, "الم. أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّـــذِينَ صَـــدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ" - meaning – {Alif Lam Mim. Do men think that they will be left alone on saying,

"We believe," and that they will not be tested? We did test those before them, and Allâh will certainly know those who are true from those who are false (believers).}

And the Prophet said, "ما من أحد يشهد" - meaning – "If anyone testifies (sincerely from his heart) that there is None has the right to be worshipped but Allâh', and that Muhammad is His bondsman and His messenger, Allâh immunes him from Hell Fire."

6. Loyalty, which is the purification of the deeds with the good intention from any kind of *Shirk* (polytheism).

Allâh said, "وَمَا أُمِرُوا إِلا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ" - meaning – {And they have been commanded no more than this: to worship Allâh, offering Him sincere devotion, being True (in faith).}

And the Prophet said, "أسعد الناس بشفاعتي" - meaning - "The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allâh,' sincerely from the bottom of his heart."

And he also said, "إن الله حرم على النار مـــن قـــال" - meaning – "Allâh immuned from Hell Fire whomever he said, 'Lâ ilâha illallâh' only aiming at the face of Allâh Glorified and Exalted (desiring His Satisfaction)."

7. Loving this pure word and loving whatever it necessitates or shows, and loving its people who perform its meaning and take it strongly with its conditions, and hate whatever may negate that.

Allâh said, "وَمِنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ" - meaning – {Yet there are men who take (for worship) others besides Allâh, as equal (with Allâh): they love them as they should love Allâh, but those of Faith are overflowing in their love for Allâh}.

And the Prophet said, "ثلاث من كن فيـــه" - meaning - "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allâh and His Messenger become dearer than anything else.
2. Who loves a person and he loves him only for Allâh's sake.
3. Who hates to revert to disbelief (Atheism) after Allâh has brought (saved) him out from it, as much as he hates to be thrown in fire."

8. To disbelieve in *Tawagheet* (those who are worshipped or wrongly obeyed other than Allâh). These are the worshipped gods else than Allâh. Moreover, to believe in Allâh as a Lord and a truly worshipped God.

Allâh said, "لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنْ الغَيِّ فَمَنْ يَكْفُرْ بالطَّاغُوتِ وَيُؤْمِنْ باللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِـــيمٌ" - meaning – {Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allâh has grasped the most trustworthy hand-hold, that never breaks. And Allâh is the All-Hearer All-Knower}.

And the Prophet said, "من قال لا إله إلا الله" - meaning – "He who professed that there is no god but Allâh and made a denial of everything which the people worship besides Allâh, his property and blood became inviolable."

The Meaning of [the Confession]: Muhammad-ur-Rasûl-Allâh

(The Second Confession of a Muslim, which Means: Muhammad Is the Messenger of Allâh).

The belief that he is sent from Allâh, so that we should believe him in what he has informed, and obey him in what he has ordered, and leave what he has forbade, and worship Allâh as he has decreed. Moreover, we should believe that he is the last (end) of the Prophets and that his Message (Islâm) is quite general for all mankind and jinn.

In fact, the veneration of the Prophet with his orders and prohibition and sticking to his rules are the true expression for the real meaning of this testimony (confession).

However, this is a mere submission to the orders of Allâh, who sent him to all people as a bearer of glad tidings, and a warner, and as one who invites to Allâh (Islâmic Monotheism, i.e. to worship none but Allâh Alone) by His Leave, and as a lamp spreading light (through his instructions from the Qur'ân and the Sunnah – the Legal ways of the Prophet)

Our duty towards the Prophet of Allâh:

1. Believing him.

Allâh said, "وَمَا يَنْطِقُ عَنْ الْهَوَى" - meaning – {Nor does he say (aught) of (his own) Desire}.

2. Patterning after him.

Allâh said, "قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ" - meaning – {Say (O Muhammad): "If you do love Allâh, then follow me: Allâh will love you and forgive you your sins'}, and He also said, "لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ" - meaning – {You have indeed in the Messenger of Allâh a beautiful pattern (of conduct)}, and said, "قُلْ يَاأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ لا إِلَهَ إِلا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ" - meaning – {Say (O Muhammad): "O men! I am sent unto you all, as the Messenger of Allâh, to Whom the dominion of the heavens and the earth belongs: there is no worthy god to be worshipped but He: it is He Who gives both life and death. So believe in Allâh and His Messenger, the unlettered Prophet, who believed in Allâh and His Words: follow him that (so) you may be guided}.

3. Decreeing his love.

Allâh said, "قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لا يَهْدِي الْقَوْمَ الْفَاسِقِينَ" - meaning – "Say (O Muhammad): If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight - are dearer to you than Allâh, Or His Messenger, or the striving in His cause - then wait until Allâh brings about His decision: and Allâh guides not the rebellious."

And the Prophet said, "لا يؤمن أحدكم حتى" - meaning – "None amongst you is a truthful believer till he loves me more than he loves his father, his son, and all mankind."

4. Adoration of Allâh the way he decreed.

Allâh said, “وما ينطق عن الهـــوى” - meaning – “Nor does he say (aught) of (his own) Desire”, and the Prophet said, “من عمل عملا ليس عليه أمرنا فهـــو رد” - meaning – “He who innovates things in these affairs of ours, for which there is no valid (reason), his innovations are to be rejected.”

And Allâh said also: “مَنْ يُطِعْ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ” - meaning – {He who obeys the Messenger, has in fact obeyed Allâh.}

5. Avoiding cause harm to him.

Allâh said, "وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ" - meaning – {Among them are men who molest the Prophet and say, "He is (all) ear." Say (O Muhammad), "He listens to what is best for you: he believes in Allâh, has faith in the Believers and is a Mercy to those of you who believe." But those who molest the Prophet will have a grievous punishment.}

In fact, the phrase ‘molest the Prophet’ here includes: his honorable body, what he has sent by from Allâh, his Sunnah, his family, his wives – the mothers of believers – and his honorable companions.

6. Reciting prayer and peace upon him.

Allâh said, “إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَاأَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا” - meaning – {Allâh and His Angels send blessings on the Prophet: O you that believe! send you blessings on him, and salute him with all respect}, and narrated Abu Huraira that the Prophet said, “ من صلى علي واحدة، صلى الله عليـــه عشـــراً” - meaning – “He who recites prayer and peace upon me once, Allâh would bless him ten times.”

How to recite prayer on the Prophet:

Narrated Kaab bin Ujrah, the Prophet said, “قولوا اللهم صل علـــى محمـــد” - meaning – “Say: ‘O Allâh! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Ibrahim (Abraham) and on the family of Ibrahim (Abraham), for You are the Most Praiseworthy, the Most Glorious. O Allâh! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Ibrahim (Abraham) and on the family of Ibrahim (Abraham), for You are the Most Praiseworthy, the Most Glorious.’”

At-Tawhîd (Islâmic Monotheism)

At-Tawhîd (Islâmic Monotheism) is to consider and believe in one God, unification of Allâh is to believe in His Oneness of *Rububiah* (Lordship) and His Holy Names and Qualities, and to believe that He is the Owning Lord Who only deserves to be worshipped. Therefore, *At-Tawhîd* (Islâmic Monotheism) is to perform Monotheism Allâh in all what is specified for Him among all said and done adoration, and it is the basis of Islâm, from which its ordinances, regulations, orders and prohibitions originated.

The Surplus of *at-Tawhîd* (Islâmic Monotheism)

1. It is a reason for entering Paradise and get out of the Hell fire.

Allâh said, "لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَابَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ" - meaning – "They did blaspheme who said: "Allâh is Christ the son of Mary." But said Isa (Jesus): "O Children of Israel! Worship Allâh, my Lord and your Lord." Whoever joins other gods with Allâh, Allâh will forbid him the Paradise, and the Fire will be his abode. There will for the wrongdoers be no one to help.".

Muslim (a Hadith Scholar) narrated that the Prophet said, "من لقي الله" - meaning – "He who meets with Allâh not adopting a partner with Him in worship shall enter Paradise, and he who meets Him adopting a partner with Him in worship shall enter Hell Fire." And Utban narrated that the Prophet said, "فإن الله حرم على النار" - meaning – "..for Allâh has immuned Hell Fire from (reaching) who said, 'Lâ ilâha illallâh' desiring by that only the Face of Allâh (His Satisfaction)."

2. It is a condition for the acceptance of deeds, and polytheism causes them to be nullified.

Allâh said, "وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ" - meaning – {But it has already been revealed to you, - as it was to those before you - "If you were to join (gods with Allâh), truly fruitless will be your work (in life), and you will surely be in the ranks of those who lose (all spiritual good)}, and He said, "فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلا صَالِحًا وَلا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا" - meaning – "So, whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.".

Imam Abu Abdi-llah At-Tastari (may Allâh be Merciful with him) said, "Faith is in saying, deed, intention, and Sunnah; so if there was a saying without a deed, then it is a Kufr (disbelief), or if it was a saying and a deed without an intention, then it is hypocrisy, and if it was a saying, an intention, and a deed without a Sunnah, then it is a Bid'a (novelty)."

3. It expiates sins and erases them, for Allâh says in the Qudsi Hadith (Sacred Tradition which was reported by the Prophet as the Saying of Allâh), "يا ابن آدم" - meaning – "O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as your sins."

1. *Tawhîd Ar-Rububiyyah* (Islâmic Monotheism of Allâh's Lordship)

This is a belief that Allâh has created mankind and bestowed upon them their means of living, and can give life to them and can take it from them. Or we can say that it is the Monotheism of Allâh in His deeds, like the belief that he is the Creator and the Providor.

In fact, the earlier disbelievers have admitted this kind of belief, and so have Jewish, Nazareth, Sabians and Magans people. No body denied this *Tawhîd* except Dahriah in the passed time.

The Proof of *Tawhîd Ar-Rububiyyah*:

One thing can be said to these ignorant people who deny the existence of the Bountiful Lord: no rational person can accept an impact without an effect, or an action without a doer or a creation without a Creator.

Moreover, it is quite obvious that if you see a needle, you would certainly be assured that it has a Maker. So what can be said about this marvelous bright universe, which dazzle sights? Has it been created without a Creator and found without a finder? And much more, have it been organized without an organizer, and all what exists in this universe, stars, clouds, lightening, thunders, deserts, seas, day and night, dark and light, trees and roses, jinn and mankind, Angels and animals, and all sorts of uncountable creatures? Have all of these been found without a Finder Who could create them from nothing.

No one, who has a tip of rationalism, can say that.

In short, proofs of *Ar-Rububiyyah* (Lordship) of Allâh can not be counted, and He Spoke the Truth when He said, "أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَـــالِقُونَ" - meaning – {Were they created of nothing, or were they themselves the creators?}, and when He said, "اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُــلِّ شَـــيْءٍ وَكِيــلٌ" - meaning – {Allâh is the Creator of all things, and He is the Guardian and Disposer of all affairs}.

One of the rational evidences we were talking about is a debate between Abu Hanifah (may Allâh be Merciful with him) and a group of scholastic people who were arguing with him *Tawhîd Ar-Rububiyyah* (Islâmic Monotheism for Allâh's Lordship). Abu Hanifah asked them, " before we talk about this issue would you tell me about that ship in Dijlah River, which has loaded itself with food and goods, and then returned by itself, after all it anchored and emptied its goods without having someone to direct?", " this is quite impossible, and could not happen by any way!" they said, then Abu Hanifah told them, "what would you then say about all this upper and lower universe??" – and this story was narrated about someone other than Abu Hanifah.

The Proof that the Polytheists admitted *Tawhîd Ar-Rububuiah* (Islâmic Monotheism for Allâh's Lordship)

Allâh said, "وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لا يَعْلَمُونَ" - meaning – "If you ask them, who it is that created the heavens and the earth, they will certainly say, "Allâh." Say (O Muhammad): " All Praise be to Allâh." But most of them understand not."

And He said, "قُلْ مَنْ يَرْزُقُكُمْ مِنْ السَّمَاءِ وَالأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنْ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنْ الْحَيِّ وَمَنْ يُدَبِّرُ الأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلا تَتَّقُونَ. فَذَلِكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلا الضَّلالُ فَأَنَّا تُصْرَفُونَ" - meaning – {Say (O Muhammad): "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say, "Allâh." Say (O Muhammad), "Will you not then show piety (to Him)?" Such is Allâh, your real Cherisher and Sustainer: apart from Truth, what (remains) but error? How then are you turned away?}

And He said, "وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ" - meaning – {If you were to question them, 'Who created the heavens and the earth?' They would be sure to reply, 'They were created by (Him), the Exalted in Power, full of Knowledge.}

Remark: *Tawhîd Ar-Rububiah* (Islâmic Monotheism for Allâh's Lordship) is not enough to embrace Islâm unless *Tawhîd al-Uluhiyyah* (Islâmic Monotheism for Allâh's Worship) is adopted too.

2- *Tawhîd al-Uluhiyyah* (Islâmic Monotheism for Allâh's Worship)

It is called also *Tawhîd al-Ibadah* (Oneness of Worship), which means to perform Monotheism for Allâh in worship because He only deserves to be worshipped not anybody else, no matter how noble and how honorable he is.

In fact, it is the kind of Monotheism with which the Messengers of Allâh have been sent to their people. This is because the Messengers of Allâh were sent to admit *Tawhîd Ar-Rububiah*, which was already adopted by their people and then asked to call them believe in *Tawhîd Al-Uluhiyyah*, as Allâh told about them in His Glorified Book.

Allâh said informing about Noah, "وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ. أَنْ لا تَعْبُدُوا إِلا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ" - meaning – {We sent Nuh (Noah) to his People (with a mission): "I have come to you with a Clear Warning: "That you serve none but Allâh: verily I do fear for you the Penalty of a Grievous Day.}, and He informed about Moses in his debate with Pharaoh, "قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ. قَالَ رَبُّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنتُمْ مُوقِنِينَ" - meaning – {Pharaoh said: "And what is the 'Lord and Cherisher of the worlds'? (Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between, if you want to be quite sure."}, and Allâh told us about Jesus: "إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ" - meaning – {It is Allâh Who is my Lord and your Lord; then worship Him. This is a Way that is straight}, and Allâh has ordered His Prophet Muhammad to say to the people of the Book: "قُلْ يَاأَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلا نَعْبُدَ إِلا اللَّهَ وَلا نُشْرِكَ بِهِ شَيْئًا وَلا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ" - meaning – "Say (O Muhammad): "O People of the Book! Come to common terms as between us and you: that we worship none but Allâh; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allâh}, and finally He said calling mankind: " يَاأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ" - meaning – {O you people! Adore your Guardian Lord, Who created you and those who came before you, that you may have the chance to learn righteousness.}

As a whole, all Messengers were sent to admit *Tawhîd al-Uluhiyyah* (Islâmic Monotheism for Allâh's Worship), and to call their people for the Monotheism of Allâh in worship, and avoiding worshipping *Tawagheet* and statues.

Likely, Allâh said, "وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولا أَنْ اُعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ" - meaning – {For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allâh, and eschew Evil}, and the call of all Allâh's Messengers to their people was heard and understood, and the first thing they used to hear, "قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ" - meaning – {He said: "O my people! Worship Allâh! you have no other Ilah (god) but Him}.

What Is Worshipping?

The linguistic meaning of worship is subservience and submission. And in Shri'a (Islâmic Legislation), it is as Shiekh al-Islâm Ibn Taimiah said, "it is the obedience of Allâh, in doing what He has ordered through His Messengers." And he said also: "worship is a collective name for all what Allâh likes and pleases at among actions, sayings and deeds apparently and concealed". Therefore, Muslim has to admit Oneness to His Lord in all kinds of worships, and do it sincerely the way the Prophet has ruled by word and deed.

Worship Comprehends the Following Kinds.

Be informed that worship comprehends *Salat* (Prayer), *Tawaf* (circumambulating), *Hajj* (Pilgrimage), *Syiamm* (Fasting), *Nathr* (Vow), *Ietikaf* (seclusion), *Thabh* (slaughtering), *Sujud* (prostration), *Ruku* (kneeling), *Khawf* (fear), *Rahbah* (awe), *Raghbah* (desire), *Khashiah* (fear causing avoidance), *Tawakkul* (depending), *Istighathah* (call upon for help), and *Rajaa* (hope) and many other kinds of worship which were decreed by Allâh in His Noble Book, or by His Messenger in the Sound Sunnah in word and deed. Therefore, if any of these is offered to someone besides Allâh, then this is considered *Shirk* (Polytheism), for Allâh says, "وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لا يُفْلِحُ الْكَــافِرُونَ" - meaning – {If anyone invokes, besides Allâh, any other god, he has no authority therefor; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through!}, and He says, "وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلا تَدْعُوا مَعَ اللَّهِ أَحَدًا" - meaning – "And the places of worship are for Allâh (alone): so call not upon anyone along with Allâh;". And "Anyone" here includes all creatures no matter if they were Messengers, Angels, or good men.

The first time *Shirk* (Polytheism) occurred:

If what preceded is known, then be informed that the first time *Shirk* has occurred was in Noah's people, but when Allâh sent Noah to them invoke them to worship Allâh alone and leave all those worshipped statues, they resisted and insisted and opposed Noah by accusing him of lying and disbelief. Moreover, they said, as in the Qur'ân: "وَقَالُوا لا تَذَرُنَّ آلِهَتَكُمْ وَلا تَذَرُنَّ وَدًّا وَلا سُوَاعًا وَلا يَغُوثَ وَيَعُوقَ وَنَسْرًا" - meaning – "And they have said (to each other),`Abandon not your gods: abandon neither Wadd nor Suwa, neither Yaguth nor Ya'uq, nor Nasr".

Narrated in the Sahih (Al-Bukhari) that Ibn Abbass said, "All the idols which were worshipped by the people of Noah formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them."

Ibn Al-Qayyim said, "More than one among the Salaf (Good Ancestors) said, 'when they died, they went to their graves and placed idols for them, and when time passed, they worshipped them'."

The Main Reason of *Shirk* Is the Extravagance in Pious People

From this point we realize that *Shirk* happened among children of Adam because of the extravagance in pious people.

Extravagance means excessiveness in glorification in word and belief. This is why Allâh said, "يَا أَهْلَ الْكِتَابِ لا تَغْلُوا فِي دِينِكُمْ وَلا تَقُولُوا عَلَى اللَّهِ إِلا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ" - meaning – "O People of the Book! commit no excesses in your religion: nor say of Allâh aught but the truth. Isa (Jesus) the son of Mary was (no more than) A Messenger of Allâh, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him".

Furthermore, 'A'ishah said, "When the last moment of the life of Allâh's Messenger came, he started putting his *'Khamisa'* on his face. And when he felt hot and short of breath he took it off his face and said, "لعنة الله على اليهود والنصارى" - meaning – 'May Allâh curse the Jews and Christians for they built the places of worship at the graves of their Prophets.' The Prophet was warning (Muslims) of what those had done. Otherwise, he would have protruded his grave, but he feared it might be taken as places of worship." [Reported by Al-Bukhari and Muslim]

In fact, extravagance appeared mostly in poetry and prose until they allowed to call the Prophet for help and so they did for the rest of the pious people. Moreover, they claimed that he – Allâh's Messenger – knows about Al-Ghaib (unseen world), and some of them said that he did not die before he had known all what had been and what will be, contradicting by this saying the Qur'ân: "وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لا يَعْلَمُهَا إِلا هُوَ" - meaning – {With Him are the keys of the Unseen, the treasures that none knows but He}, and what Allâh said, "إِنَّ اللَّـهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأرْحَامِ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَـبِيرٌ" - meaning – "Verily the knowledge of the Hour (Dooms Day) is with Allâh (alone). It is He Who sends down rain and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow; nor does anyone know in what land he is to die. Verily with Allâh is full knowledge and He is acquainted (with all things)".

In fact, Allâh informed us that He ordered His Messenger to say, "وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لاسْتَكْثَرْتُ مِنْ الْخَيْرِ وَمَا مَسَّنِي السُّوءُ" - meaning – "If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me", and say: "قُلْ لا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالأرْضِ الْغَيْبَ إِلا اللَّـهُ" - meaning – "Say (O Muhammad), None in the heavens or on earth, except Allâh, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment)."

3- *Tawhîd al-Asma' Was-Sifat* (Islâmic Monotheism of Allâh's Names and Qualities)

Tawhîd al-Asma' Was-Sifat (Islâmic Monotheism of Allâh's Names and Qualities) is to perform Monotheism for Allâh in His Names and Descriptions, and this should happen by confirming what He has confirmed among Names and Descriptions for Himself in His Book, or what His Messenger has confirmed to Him as well; without any *Tahrif* (distortion) or *Ta'til* (suspension), or *Takyif* (adaptation), or *Tamthil* (likening). And what follows are the Rules of Names and Qualities.

First Rule: Names of Allâh are all Best Names and His descriptions are all Superior and Perfect, He says, "وَلِلَّهِ الْمَثَلُ الأعْلَى" - meaning – "..to Allâh applies the highest similitude.", and

He says, "وَلِلَّهِ الأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا" - meaning – "The most beautiful Names belong to Allâh: so call on Him by them".

Second Rule: Names and Descriptions of Allâh are all *Tawkifiah* (suspended in word and meaning as they were descended nothing more and nothing less), and the reference in them is just the Noble Book of Allâh and the Sunnah; and they are not limited to a certain number, but rather some of them only were known. Allâh said, "قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لا تَعْلَمُونَ" - meaning – {Say (O Muhammad): The things that my Lord has indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allâh, for which He has given no authority; and saying things about Allâh of which you have no knowledge.} And said, "وَلا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُوْلَئِكَ كَانَ عَنْهُ مَسْئُولا " - meaning – {And pursue not that of which you has no knowledge; for every act of hearing, or of seeing, or of (feeling in) the heart will be inquired into (on the Day of Reckoning)}.

Third Rule: it is forbidden to confirm a Name or a Description to Allâh by likening, for Allâh said, "لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِيرُ" - meaning – {There is nothing whatever like unto Him, and He is the All-Seer All-Hearer)}, and He said, "فَلا تَضْرِبُوا لِلَّهِ الأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لا تَعْلَمُونَ" - meaning – {Invent not similitudes for Allâh: for Allâh knows, and you know not}.

Likewise, it is forbidden to deny a Name or a Description to Allâh which is already found in the Qur'ân or in the Sunnah because this is *Ishrak* (Polytheism) with Allâh and *Ta'teel* (suspension) to His Names and Descriptions, the matter that leads to distort Divine Scriptures, or may lead to its denial and assimilation of Allâh with His creatures.

Fourth Rule: the meanings of Allâh's Names and Descriptions are well known but no body knows their manner of action except Allâh. Allâh said, "وَلا يُحِيطُونَ بِهِ عِلْمًا" - meaning – {But they shall not compass it with their knowledge}.

Fifth Rule: similarity of names does not mean at all the similarity of the named. This is because Allâh has named Himself with Names, which could be applied to some of His creatures, and so as to descriptions like hearing and seeing, but not the hearer is like the Hearer and not the seer is like the Perceiver.

Contradicting Aspects of Islâm

These ten are the most dangerous and widespread contradicting aspects of Islâm:

First: *Shirk* in worshipping Allâh, Allâh said, "إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ" - meaning – {Allâh forgives not (the sin of) joining other gods with Him; but He forgives whom He pleases other sins than this}. And He said, "إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ" - meaning – {Whoever joins other gods with Allâh, Allâh will forbid him the Paradise, and the Fire will be his abode. There will for the wrongdoers be no one to help}. Calling upon dead people, calling them for help and Nathr (Vows) and Thabh (Slaughtering) for them is considered so.

Second: taking other creatures as a means of worshipping, calling and asking them to intercede for them are considered as disbelief unanimously.

Third: who does not consider polytheist as disbelivers, or doubts in their disbelief, of tries to accept their religion is a disbeliever.

Fourth: who believes that the guidance of the Prophet is less perfect than other's guidance, or who thinks that His Judgement is worse than other's judgement, as those who prefer *Tawagheet*'s rule, is a disbeliever.

Fifth: whoever hates something of what the Prophet has been sent with, even if he applies it, is a disbeliever, for Allâh said, "ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ" - meaning – {That is because they hate the Revelation of Allâh; so He has made their deeds fruitless.}

Sixth: who mocks at something of what the Prophet has been sent with or at the Reward or the Punishments he has informed about, is a disbeliever. This is because Allâh said, "قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ. لا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ" - meaning – {Say (O Muhammad): "Was it at Allâh, and His Signs, and His Messenger, that you were mocking?" Make you no excuses: you have rejected Faith after you had accepted it}.

Seventh: Magic, including distraction and commiseration (two major kinds of magic, by which magicians can distract two people from each other of make them love each other). So whosoever does this or accepts being done is a disbeliver. Allâh said, "وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولا إِنَّمَا نَحْنُ فِتْنَةٌ فَلا تَكْفُرْ" - meaning – {But neither of these taught anyone (such things) without saying, "We are only for trial; so do not blaspheme}.

Eighth: supporting and aiding polytheists against believers, for Allâh said, "وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ" - meaning – {And he amongst you that turns to them (for friendship) is of them. Verily Allâh guides not a people unjust}.

Ninth: whosoever thinks that he could live away from the Islâmic law is a disbeliever, for Allâh said, "وَمَنْ يَبْتَغِ غَيْرَ الإِسْلامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنْ الْخَاسِرِينَ" - meaning – {If anyone desires a religion other than Islâm never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)}.

Tenth: turning away from the Religion of Allâh (Islâm), not learning and not teaching it is disbelief, Allâh said, "وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنْ الْمُجْرِمِينَ مُنتَقِمُونَ" - meaning – {And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact (due) Retribution}.

All these contradictions are applicable to all people. No matter if one is serious or not, afraid or not, except those who are compelled, for Allâh said, "إِلا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ" - meaning – {..Except under compulsion, his heart remaining firm in}.

All of these contradictions are the most dangerous and the most widespread phenomenon among people; therefore, Muslim has to be careful of them for the sake of himself. May Allâh protect us from what may entail His Anger, and necessitate His Punishment.

Fundamentals of Islâmic doctrine

It is well known from the sound evidence in the Book and the Sunnah that sayings and deeds are not accepted unless originate from a true doctrine. So if the doctrine is not sound

then all what originates will be nullified for Allâh said, "وَمَنْ يَكْفُرْ بِالإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِـــنْ الْخَاسِرِينَ" - meaning – {If any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)}.

First, the Belief in Allâh:

The belief in Allâh necessitates the belief that He is the only worthy god being worshipped for being the only Creator, Cherisher, and Provider of the creation. It is He Who can reward their pious and punish their rebellious. In fact, it is this purpose for which He created the Worlds, He said, "وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلا لِيَعْبُدُونِي. مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِي. إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ" - meaning – {I have only created Jinn and men, that they may serve Me. No Sustenance do I require of them, nor do I require that they should feed Me. For Allâh is He Who gives (all) Sustenance, - Lord of Power - steadfast (forever).}

Second, the belief in Angels:

This includes the belief in them specifically and as a whole. So Muslim has to believe that there exists Angels whom Allâh created and molded them to obey. They are of many types, some of them are assigned to hold the Throne (of Allâh), others are treasurers for Paradise and Hell, others are assigned to record people's deeds. And we believe in those whom Allâh named such as Jibril (Gabriel), Mika'el (Michael), Malek the treasurer of Hell, and Israfil the one who will blow the *Sur* (Trumpet). 'A'ishah narrated that the Prophet said, "خلقت الملائكة من نور وخلق الجان" - meaning – "Angels have been created (by Allâh) from light, and jinn have been created (by Allâh) from fire without smoke, and Adam has been created (by Allâh) from what was described for you (dust)."

Third, the belief in Books:

It should be generally believed that Allâh has descended Noble Books unto His Prophets and Messengers to clarify His Right on people and invoke it. We believe specifically in those which Allâh named like the *Tawrat* (Torah), the *Injil* (Gospel), the *Zabur* (Psalms), and the Qua'ân. In fact, Qur'ân is the Last and the Best of them, and it is the Book which overwhelmed and confirmed what had preceded. Moreover, it is the Book to which the entire nation has to resort in judgement in addition to the sound Sunnah reported, Allâh said, "وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ الْكِتَـــابِ وَمُهَيْمِنًـــا عَلَيْــهِ" - meaning – {To you We sent the Scripture in truth, confirming the Scripture that came before it, and guarding it in safety}.

Fourth, the belief in the Messengers:

A Muslim has to believe in Messengers specifically and as a whole. So we believe that Allâh has sent to His servants warning and bearing good tidings Messengers invoking what is Truth. Consequently, he who followed their Message has won happiness, and he who left them out shall feel regret and be disappointed.

Their last and best one is our Prophet Muhammad. Allâh said, "وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُـــولا أَنْ اُعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ" - meaning – {For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allând eschew Evil}. And He said, "مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِـــنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا" - meaning – {Muhammad is not the father of any of your men, but (he is) the Messenger of Allâh, and the Seal of the Prophets}. And we believe in whom Allâh named like Nuh (Noah), Hud, Saleh, Ibrahim (Abraham), Musa (Moses), Isa (Jesus), and others may Allâh bless them all.

Fifth, the belief in the Last Day (Day of Resurrection):

This includes the belief in what Allâh has revealed and what His Messenger has informed about. These are things that shall happen after death like the grave trial and torture and ease, the *Sirat* (Path over Hell), *Mizan* (Balance of deeds), Account, Reward, and distributing books of deeds. This includes the aimed basin of the Prophet Muhammad, seeing and speaking with Allâh which are gifted only to believers.

Sixth, the belief in Allâh's Decree and Predestination.

It is the strict dogma that Allâh has created and owned everything, and that He has preordained the destiny of everything: guidance and going astray, and that everything is under His Control.

As for the belief in Allâh's Preordainment, it is done according to Allâh's Knowledge which has preceded and what His Wisdom necessitates.

It includes the following: Knowledge, Writing down, Will, Creating.